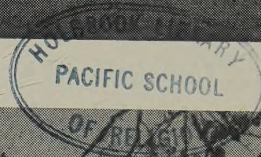


the Alliance Weekly

AUGUST 15, 1956



Mt. St. Helens, Washington

In this issue

LOVE ACCEPTABLE TO GOD By Clifford H. Erickson
BLIND EYES MADE TO SEE By Dean F. Kroh, M.D.

1956 THE EDITORIAL VOICE

THE CAUSES OF RELIGIOUS CONFUSION

2. Lack of Love, Unbelief and Nonobedience

In last week's piece I said that the causes of religious confusion were four, and I named misunderstanding of the nature of truth as one of them.

The others are lack of love, unbelief and nonobedience.

"Wisdom is a loving spirit," says the *Wisdom of Solomon*. "The meek will he guide in judgment: and the meek will he teach his way," says David, the father of Solomon, and these set forth a truth which the whole Bible joins to celebrate; namely, that love and wisdom are forever joined and that soundness of moral judgment is for the meek alone. The humble, loving heart intuitively knows truth as the Scriptures reveal it and the Holy Spirit illuminates it. The Spirit will not enlighten an unloving mind; and without His enlightenment the mysteries of Christian truth must forever remain a stranger to us.

To the loving mind God gives the power of immediate apprehension, and to none other. The theologian who is only a theologian must work out the teachings of the Scriptures as a child works out a jigsaw puzzle, fitting piece to piece with painstaking labor till at last he has a body of doctrine bearing some resemblance to the Biblical revelation. The difficulty (and the source of confusion) is that certain pieces will fit anywhere and others nowhere, so they may be forced into place or tossed back in the box at the whim of the student. But where love and illumination are, the picture always comes out right. *The Spirit says one thing to all loving hearts.*

Now lest I be misunderstood and so succeed only in confusing things still further, let me assure my readers that I am and have always been a staunch advocate of theology, and regularly teach doctrine systematically in pursuance of my pastoral calling. I joyfully recognize that there is an outline of divine truth fitted to the human mind and intended by its Author to be received by it. I think no one can become a strong Christian who is not a theologian of some sort, but it is altogether possible to be a theologian and not be a Christian at all. Bible doctrine without love is but a shadow of truth; doctrine held in love is very truth indeed, and we dare not allow ourselves to be satisfied with anything less.

Another source of religious confusion is unbelief. The writer to the Hebrews attributed Israel's failure

to benefit by the truth to a breakdown in their faith. "But the word preached did not profit them, not being mixed with faith in them that heard it" (Heb. 4:2). The thought of holding holy truth in unbelief is a frightening thing. For the unbelieving mind to tinker with the truth of God is as terrible as was the unauthorized act of Saul when in fear and unbelief he offered a burnt offering at Gilgal. "I have not made supplication unto the Lord: I forced myself therefore and offered a burnt-offering." So the king explained his act, but there is something spine-chilling about it all. An unholy man tried to do a holy act and tragedy followed. From that hour Saul's life degenerated till at last, deserted and terrified, he died by his own hand.

The last cause I shall name is nonobedience. Truth is given to be believed and obeyed. Certain truths can only be believed, the reason being that they are revelations of fact and contain no command or instruction to be carried out. Other truths must be obeyed or for the hearer they have no meaning.

"I will come again" is a statement of fact which cannot in the nature of it be obeyed; there is nothing in it to obey; it can only be believed. "Go ye . . . and teach all nations" is a command which can only be obeyed. It is addressed to the will, and the only proper response is obedience. We cannot possibly discharge our obligation to such a passage by trying in some dubious manner to "believe" it, though I am sure many try to do just that. Is it any wonder that confusion arises?

We will go far to simplify our religious concepts and unify our lives if we remember these four points: First, truth is a spiritual entity and can be grasped in its inner essence only as the Spirit of truth enlightens our hearts and teaches us in the deep, mysterious recesses of our souls. Secondly, since God is love we must surrender ourselves to love or we can never know the truth of God in its higher meaning. Thirdly, we must come to the Word with the simple faith of a child, ready to believe it whether we can understand it or not. And lastly, we must obey the truth as we see it, trusting God with the consequences.

QUOTES FROM THE FATHERS

God wills us to tread the hidden paths of grace in faith only; and so He only gives us just such light as we need for the present moment. It is not His will that we should see before us or around us, but He never fails to grant such light as makes it impossible for us to lose our way so long as we follow His leading. If you honestly give up your own will in obedience to God's voice within your heart, you are not likely to be deceived.—JEAN NICOLAS GROU.

Thou art my King; reign absolute in my heart; subdue and expel thence all rebellious passions; quench all the impure burnings of fleshly lusts and kindle in it the bright fire of Thy love.—AUGUSTINE.

Love Acceptable to God

By REV. CLIFFORD H. ERICKSON

A CASUAL reader of Paul's benediction, "Grace be with all them that love our Lord Jesus Christ in sincerity," may conclude that any kind of love for the Lord Jesus, as long as it is in sincerity, qualifies him for this grace mentioned in the Ephesian letter. But let us not allow the word "sincerity" to distract from the more important word "love." This little word is strained beyond its capacity as it is used in our Bible to translate two Greek words, *agapé* and *phileo*. It also is used in our common speech as the name for a very different kind of love for which the Greeks had still another word—erotic. No wonder there is confusion as to the meaning of divine love.

Our carelessness in speech has further added to this confusion by giving the word love an even greater area of responsibility, for we speak of loving God, people, money, places, things, food, country, church and ourselves without much distinction as to the emotional, volitional or motivational content. But a quick study of the principles of love in the New Testament will reveal that the word itself is always used with exact care. It is immediately evident from the Scriptures that we may love God only with love which "is shed abroad in our hearts by the Holy Ghost."

There is still another love which is not named as such in the Bible but its principles are condemned and banned from the Christian life. It is an adoration of the ego and such an exaltation of the self-life that a person who loves himself only acts solely from motivations gratifying to himself. Basically this love of self runs the whole gamut of emotions and desires. But when it is directed toward others it is simply loving of them for selfish pleasure.

It aims at controlling others to get all the good out of them for self. This love devours and blights all it touches. It may have many commendable qualities in its actions and may produce some fine results, but as it is for selfish purposes it is basically wrong and sinful and has the touch of death.

When motivated by this kind of love we want our way for other people and will gladly be devoted to them, help them and love them in order to gain our way. We want to do what we want and when we wish, and to attain this goal we "love." This attitude can carry over into our relationship with God.

Stella B., a college sophomore, was praying in a student meeting. She prefaced her petitions with great praise and adoration for her Lord. But the burden of her prayer was to direct God to do certain things for her in the manner in which she wanted them done. It seemed evident that her love for God was selfish because she loved God for what He could do for her. She had a very little Lord who was sort of a Santa Claus God whom she had emotionally encircled for her own blessing and benefit.

This misplaced self-love has also been allowed into the church as a


basis of appeal to both Christians and non-Christians in their worship and service. We teach by example. So where we have regularly produced church services that have appealed emotionally to the audiences for the purpose of thrilling them, have we not allowed a place for selfish love?

The word love is also applied to a dreamy sentiment which is featured in cheap motion pictures and trashy novels. It is often called romantic love. Even Christians have been greatly influenced in their concept of love by the flood of propaganda carried by popular magazines, radio programs and telecasts, and in the conversation of those with whom they come in contact. This unrealistic "love" is a sensuous parody upon the sacred love which establishes and secures the home.

When Paul referred to love in his benediction in Ephesians he did not mean earthly concepts of love. No matter how sincere they may be, they are unacceptable as an offering to God.

Fraternal, brotherly love is found in a number of passages in the New Testament and is properly translated and identified in such statements as "Let brotherly love continue." Fraternal love differs from selfish love for it is a sharing of life's experiences with someone else for mutual good.

A brief study in the Scriptures will demonstrate, however, that even fraternal, brotherly love is never used as the medium of our love toward God for it too is hopelessly inadequate. We cannot use a reciprocal attitude of love toward God for we are not on the same level with Almighty God. He is the Creator and we are the creatures of His creation. He is infinite and we are finite. He is perfect while


Human capacity for love was degraded by the Fall. Self-centered and cheap counterfeits then bid for the place of real love. But those who offer to God these or even the noblest of affections on a human level are guilty of a grave offense.

The Greeks distinguished in their speech between divine love and love on an earthly plane. Confusion is caused by the English language applying the same name to all kinds of love. The pastor of the Alliance church in Glendale, Calif., seeks to remove the confusion by contrasting the nature of love which is acceptable to God and the kinds which are not.

we are wholly imperfect. While it is true that Jesus became God-Man in order to redeem us as our Kinsman-Redeemer, yet He accepted the worship of men for He was and is very God of very God.

There has been a popular trend in some circles to develop the "Big Brother Jesus" idea, offering fraternal, brotherly love to Christ. This unconsciously may be an attempt to lower God to human level where the highest love required is that of reciprocity for mutual benefit and good. But this is the opposite of the gospel in Christ, for God's purpose is to elevate us to His level, for "we shall be like him." Jesus is our great High Priest, the second person of the Trinity, and in our present state we are not on the same level with Him. Our Lord Jesus Christ must ever be exalted and worshiped and loved, but not with a fraternal, brotherly love.

Father-God love shed abroad in our hearts by the Holy Ghost in the miracle of regeneration and the fruit of the Holy Spirit is the only one that will do. The only kind of love acceptable to God is *agapé*. This is the love in John 3:16, the love described in First Corinthians 13. This love expresses itself in pouring out for others with no idea of return. We love God that He may be blessed and exalted forever. We

gladly do anything that God wants us to do and we lose ourselves in that Father-God love, for we think of nothing but His good.

Some persons seem to have a definite object in loving God instead of just loving God for Himself and His exaltation. They state in effect, "I love God because He saved me, because He healed me, because He blessed me, because He got me a job." These can be symptoms of misplaced self-love. First John 4:19 may seem to provide them a Biblical basis for this concept, but the text does not express an object, for it carries the truth that God loved us before we loved Him and our love is only in response to His primary love for us. We should love God only for Himself.

As Christ interviewed Peter on the shore of the Sea of Tiberias, as recorded in John 21:15-18, He set forth in a marked way the different shades of meaning in the New Testament words for love: *agapé* and *phileo*. In His question to Peter, "Lovest thou me more than these?" Jesus denoted the highest, selfless, most perfect kind of love; while Peter in his answer substituted the

word *phileo*, which refers to natural human affection on a reciprocal basis with its strong feeling and sentiment. It is well to note that Jesus did not accept Peter's *phileo*, for this type of love is never found in the Scriptures to denote man's allowable attitude toward God. The fruit of the Holy Spirit is love (*agapé*), never love (*phileo*). It is helpful to note that in later years Peter wrote, "Jesus Christ: whom having not seen, ye love [*agapeteis*]." Peter, now living in this normal sphere of Father-God love, accepted it as an established fact in the lives of his Christian readers who loved Christ in the same manner even though they had not seen Him.

This then is the way in which we should love our Lord Jesus Christ. It is not to be with misplaced self-love nor with cheap imitations of romantic love, nor is it to be with a fraternal, brotherly love toward God, but it is to be only Father-God love. "Let love [*agapé*] be without dissimulation." It is the love to which Paul refers when he writes, "Grace be with all them that love our Lord Jesus Christ with sincerity."

"Where streams of living waters flow"

LOUIS C. WILLIAMS

Frick Falls, Glacier National Park, Montana



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ow the Dead Sea scrolls confirm the
opinion that the fifty-third chapter
Isaiah points to Jesus of Nazareth.

Of Whom Speaketh the Prophet?

By MOSHE IMMANUEL BEN-MAEIR

THE fifty-third chapter of Isaiah excluded from the Scriptures read in the synagogues. Passages preceding and following the portion, beginning with verse 13 of chapter 53, are read, but this part is passed over. Hebrew commentators touch upon it but superficially.

The ancient commentators of the prophetic Word of God understood this passage to be Messianic and interpreted it accordingly. They believed it presented a Messiah who would give His sinless life as an offering for the sins of Israel. For some time after the appearance of the Lord Yeshua and the establishment of Christianity, this passage was still recognized as Messianic. It was later expositors who introduced the idea of two Messiahs: one the son of Joseph who would die in atonement for the sins of Israel and the other the Son of David who would be victorious over His and Israel's enemies and establish the Kingdom of God on earth.

More Jews have found their way to the Lord Yeshua through reading and understanding this passage than through reading any other portion of the Word of God. Recognizing the force of Isaiah's testimony, which is fulfilled perfectly in Jesus of Nazareth, the leaders of Jewry have sought to avoid the passage and to read into it some other interpretation than the ancient one. Rashi (1040-1105) was the first to deviate from the accepted interpretation and to introduce the opinion that this passage is a prediction that should be applied to the Jewish nation. He argued that the Jewish nation is the Servant of Jehovah who suffers for the sins of the nations of the earth. In a sense

Moshe Immanuel Ben-Maeir was born in the Holy Land. He was converted to faith in Jesus Christ through reading a New Testament which he had found. That was in Jerusalem more than thirty years ago before he had made any contact with ministers of the gospel. He had been a student in a rabbinic school and his first public testimony stirred no little indignation. He is now employed in the post office at Haifa and continues to witness.

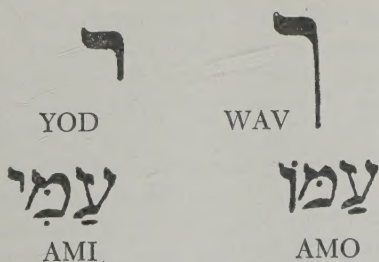
the Jewish people in exile have suffered for the sins of the nations among whom they have wandered. Christian, Moslem and pagan ecclesiastics and politicians alike have always made the Jews sojourning among them the scapegoats for their own shortcomings and lack of foresight. But Israel never suffered vicariously, voluntarily and joyously, as is predicted by Isaiah. Many times the Jews have retaliated when wronged.

However, Rashi had some basis for his opinion. This basis is the Hebrew word *ami* which appears in the Masoretic text of the Bible. The word *ami* can easily be made to read *amim*, which means "peoples" or "nations." Rabbinic exegetes have developed a principle known as *Al Tikre*, which means "Do not read." This principle permits a reading of certain words which is different from the way in which they

are written or spelled in a given text. On the strength of this principle Rashi read *amim* (nations) instead of *ami* (my nation) on the presumption that copyists had forgotten to include the "m."

In the Isaiah scroll which was discovered by some Bedouins in a cave not far from the Dead Sea, a still different word is used. This scroll, along with others discovered at the same time, has become a subject for study and research in scholastic circles. In it experts have found the word in this passage to be *amo* (His people). This word does not lend itself at all to the above interpretation. However, the difference between the two words, *ami* and *amo*, is in their being written with a Hebrew *wav* or a *yod*. A *wav* can be made into a *yod* by cutting off half of its foot. The *yod* can be made into a *wav* by lengthening its foot. The discovery of the ancient scroll furnishes strong evidence that the *wav* is correct and that the Masoretes have shortened the *wav* in their text to make it appear to be a *yod*. To leave the *wav* un mutilated would amount to a concession on their part that Yeshua, the crucified Man of Nazareth, is the Messiah of Israel.

This discovery of the ancient scroll removes the confusion and eliminates the possibility of reading into the text a word which would support a false theory. In our Hebrew Bibles we should not hesitate to correct the word *ami* to read *amo* by restoring the missing portion of the *wav*. Then instead of reading "for the transgression of *my* people was he stricken" (Isa. 53:8b), we shall read, "For the transgression of *his* people was he stricken." This reading is clear and prevents misinterpretations.



The WAV in the word "amo" (His people) clearly indicates that Isaiah 53:8b refers to the Messiah, Jesus of Nazareth.

SEEING is not always believing! The world cries, "Show me and I'll believe." Jesus Christ answers, "But I said unto you, That ye also have seen me, and believe not" (John 6:36). Scores of people today also have seen that Jesus of Nazareth is the Son of God and the Saviour of the world but still have not believed!

When the ten lepers called unto Jesus for cleansing, their faith that the Son of God could do this was rewarded with the healing they sought. However, out of the ten who saw that Jesus was the Son of God only one believed, for he came back to Jesus and heard Him say, "Arise, . . . thy faith hath made thee whole."

In spiritual things it is necessary for a person to "see" in order to believe, but it is not true that all who see believe. All "seeing" is not through physical sight; intellectual comprehension or an acceptance of trustworthy evidence is also seeing. When it comes to Christ it seems that the latter kind of seeing can produce different reactions in an individual. Upon seeing and understanding that Christ is the Son of God, he may seek to align his life to the teachings of Christ, claim to be a Christian, go to church and try hard to work righteousness that he feels God may accept. In all this he still "loveth his life" in this world and still claims the ownership of his heart and life. Or he may, upon seeing the same evidence, forsake all he is in full surrender to Christ as Lord of all and hate his life in this world that he might save it unto life eternal. His doing the latter is both seeing and believing.

In John's Gospel is an account of some men who sought to make Jesus their king (6:14, 15). They had seen Him miraculously feed five thousand men and had concluded that "this is of a truth that prophet that should come into the world." But Jesus hid from them! Later He told them why (verse 26). "Ye seek me," He said, "not because ye saw the miracles, but because ye did eat of the loaves, and were filled."

His miracles had convinced these men that He was the Christ, but the reason they wanted to make

*A man can see and yet be
spiritually dead.
But believing is faith
and faith is living.*

Seeing and Believing



By **REV. GERALD McGARVEY**

Mr. McGarvey is pastor of the Alliance Church in Beaverlodge, Alta., Canada.

Him their king was not that they believed in Him. Rather it was because to have Him as king would have been to their material and fleshly advantage: "He will keep us in bread." They were guilty of seeking Christ for the advantages and improvements He could bring to their own way of life. They were not seeking to make Him King of their hearts and Lord of their lives. From this kind of crowd Jesus always hid and always will hide.

Most people want the "true bread from heaven" that "giveth life unto the world." And most of us want to go to heaven. However, the desire of many is like that of a group of people sitting down to breakfast. They all want eggs but each wants his fixed the way he likes it. Jesus was offering the bread of life but not the way they liked it. They wanted the bread of life Christ was talking about but they would not believe that in order to have it they must also have Christ. They could see that because of His

miracles He could give it to them but they would not believe that He and the bread were one and the same. When they saw the miracle they wanted to make Him king, but when they saw the implications of His claim they murmured (verses 41, 42).

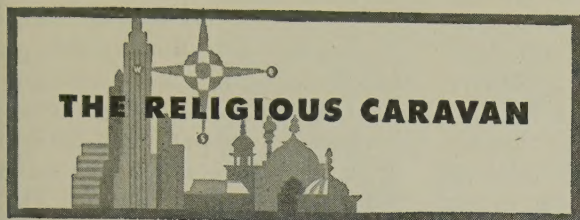
Jesus claimed to be the One whom the Father sent, the true bread from heaven, and that "every one which seeth the Son, and believeth on him, may have everlasting life." To this claim the Jews said, "What sign shewest thou then, that we may see and believe thee?" They suggested for an example of a sign, the manna their fathers ate in the wilderness (verse 31). How significant that they chose this particular miracle! Jesus replied that the manna was a temporary provision for the wilderness journey. But He said, "My Father giveth you the true bread from heaven." Then He very clearly stated, "I am that bread of life." He invited them to come unto Him and never hunger, believe on Him and never thirst, and then sadly but forcefully added, "Ye also have seen me, and believe not." How tragically true of many today!

Jesus talked to them about eating bread which is Himself, and He went further by showing that the bread was His flesh which He would give for the life of the world. This pointed to His death on Calvary. His message is for us as well as for them. It means that as we personally appropriate physical life to our bodies by eating food, we must, in order to have spiritual life, personally appropriate the death of Jesus Christ. It means that Christ's death is the only true source of spiritual life for us who apart from it have no life. A person may see that Christ's death was for the sins of the world, but until he believes it is for him and "eats," he will perish.

He that believes is he that dwells in Christ and Christ in him (verse 56). John commented on this in his first epistle. He wrote that when we dwell in Christ and He in us we keep His commandments (3:24) and confess Him as the Son of God (4:15) and dwell in love (4:16). It is quite evident that there are many sincere people who see that Christ is the Saviour of the world.

(Continued on page 11)

THE ALLIANCE WEEKLY



DAVID R. ENLOW, Editor

HOME

Conservative Baptists organize Minneapolis seminary: A new theological school has been organized at Minneapolis, Minn., "to fill the vacuum" left by the closing of the Northwestern College Seminary. To be known as the Central Conservative Baptist Theological Seminary, it will be located at Fourth Baptist Church. Dr. Richard V. Clearwaters, pastor of the church and a former professor and dean of Northwestern Seminary, will serve as president. He also will teach practical theology.

First National Convention of Christian Men: Evangelist Billy Graham will be a featured speaker at the first National Convention of Christian Men to be held at Cleveland, Ohio, September 14-16. J. Clinton Hawkins, of St. Louis, Mo., chairman, said other speakers will be Rev. Norman Vincent Peale, of New York; Rep. Walter E. Judd (R-Minn.); Mayor H. Roe Bartle, of Kansas City, Mo., and Dr. Alan Walker, of Australia, now leading a Methodist "Mission to America." The convention is expected to draw some 15,000 laymen from all over the country.

Chaplains facilitate services for airport travelers: Travelers passing through Washington's busy National Airport will be able to attend church services of their choice through the cooperation of chaplains at the nearby Military Air Transport Terminal. Civilian passengers waiting over at the airport between flights will be provided free transportation to services held on Sunday mornings at the chapel of the 1254th Military Air Transport Group.

Charges Christianity fails to win working classes: An Australian evangelist charged at Silver Bay, N. Y., that there is no more serious development in world-wide Christianity than "its failure to win the working class masses." Dr. Alan Walker, director of the four-year Methodist "Mission to the Nation" in Australia, made the charge in an address to some 560 Protestant leaders attending the annual Silver Bay Conference of the Christian World Mission.

BROAD

Hromadka sees religious freedom behind Iron Curtain: Prof. Joseph L. Hromadka, Czech Protestant theologian,

predicted there would be full religious liberty for all people behind the Iron Curtain once the Communist leaders consolidated their rule. Admitting that he is a Socialist, the theologian said it was the duty of all Christian churches under Communist rule to "enforce within the existing Socialist order all the religious rights and freedoms without which man cannot live."

Indian group urges withdrawal of missionaries: A committee appointed by the Madhya Pradesh government to probe Christian missionary activities in the state has recommended that all foreign missionaries engaged primarily in proselytizing be withdrawn from the country. It urged also that the Indian constitution be amended to give only citizens of India the right to engage in religious propagation, and to outlaw conversions brought about by "force, fraud or other illicit means."

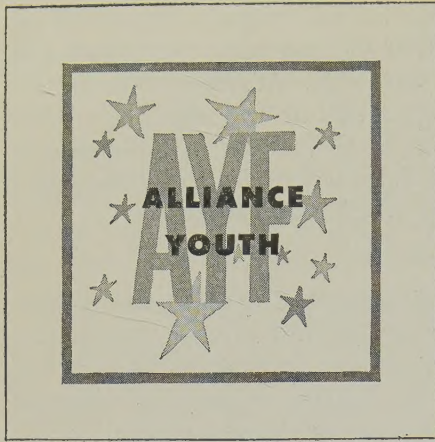
Chinese to fight "counter-revolutionaries": Chinese Protestants have been told by the Communists they must join wholeheartedly in "the struggle against counter-revolutionaries," especially within their own ranks. The demand was made at a gathering of 2,500 Protestants organized at Shanghai under the sponsorship of the religious affairs department of the municipal people's council. A report on the meeting appeared in the Shanghai newspaper *Wen Hui Pao*, copies of which were received at Hong Kong.

MISSIONS

Eighty-five-year-old woman tells of persecution: A letter has been received in Hong Kong for the first time in about two years from an octogenarian Lutheran woman missionary who has spent nearly sixty years in China and continues to live there under the shadow of Communist persecution. She is Miss Ellen Nelson, who comes originally from Copenhagen, Denmark, and has been in China since 1898. Her letter arrived from Ta Ku Shan, Manchuria, a few days before her eighty-fifth birthday on July 17. She disclosed that she is barred from visiting members of her church, nor can they visit her. She is prohibited also from attending religious services and is interrogated at intervals by the military authorities.

PEOPLE

Sen. Carlson re-elected ICCL President: Sen. Frank Carlson (R-Kans.) was re-elected president of the International Council for Christian Leadership at its annual meeting in The Hague, Netherlands. Laymen from twenty countries attended the sessions which were opened by Princess Wilhelmina, dowager Queen of the Netherlands, who is honorary president of the international organization. Rep. Brooks Hays (D-Ark.) was elected vice-president for the Western Hemisphere. Other vice-presidents elected were Dr. Charles Malik, of Lebanon; Sen. Edward Michelet, of France, and John Henderson, a member of the British Parliament.



ROBERT E. CUTBIRTH, Editor

The Conversion of an Atheist

By JAMES B. WALKER

I knew that there were those in the world who professed to doubt the existence of a God, but I had met with no one in all my intercourse with mankind who seemed so sincerely and so entirely an atheist as the individual about whom I shall now write.

The first time that I met him was at the home of his son-in-law, a man of piety and intelligence. The atheist's appearance was that of a decrepit, disconsolate old man. In the course of conversation he unhesitatingly expressed his unbelief in the existence of a God and his suspicion of the motives of most of those who professed Christ. I learned from others that in some measure he had ceased to have any social relationship with others, and in general regarded mankind in the light of a family of sharks preying on each other. His own duty in such a state of things he supposed to be to make all "honest" endeavors to wrest from the grasp of others as much as he could. He used profane language, opposed anything charitable and looked with the deepest hatred upon the ministers of religion. His social affections seemed to be withered and his body, sympathizing, was distorted by rheumatic pains.

He had for years been the subject of special prayer on the part of his daughter and son-in-law. He was

at last persuaded by them to attend a series of special meetings. During these services he passed from a state of atheism into a state of faith. The change seemed to surprise everybody, and himself as much as anyone. From being an atheist, he became the most simple and implicit believer. He seemed like a being who had waked up in another world, the sensations of which were all new to him.

One of the first things he did after his conversion was, in the most practical manner, to love his very worst enemy. There was one man

in the village who had, as he supposed, dealt wrongly with him in some money transactions between themselves. On this account long enmity existed between the two. When converted he immediately sought out his old enemy, asked his forgiveness and endeavored to benefit him by bringing him under the influence of the gospel.

His benevolent feelings were now awakened and expanded. His first giving was twenty-five cents in a collection for charitable purposes. He now gives very liberally to Christian causes in which he has any interest. During the first year after his conversion he gave more to the cause of Christ than he had ever thought a person ought to give.

His affections have received new life. He said to me in conversation on the subject: "One part of the Scriptures I feel to be true—that which says 'I will take away the stony heart out of your flesh, and I will give you an heart of flesh.' Once I seemed to have no feeling. I have buried two wives and six children, but I never shed a tear; I felt hard and unhappy. Now my tears flow at the recollection of these things." The tears at that time wet the old man's cheeks.

Now he seems to be happy all of the time. In a social meeting of the church where he worships I

heard him make this statement, "I have rejoiced but once since I trusted in Christ—that has been all the time."

He also received noticeable physical effects of the moral change. As soon as his moral nature changed his body by sympathy felt the benign influence. His countenance assumed a milder and sweeter aspect. He became more tidy in his appearance, and his "thousand pains" to a good measure left him.

But undoubtedly the most amazing change that came over him was his great concern over the lost estates of his fellow men. Although he had never heard of another doing so, he made a list of all his old associates then living within reach of his influence. For the conversion of these he determined to pray and labor daily as he had opportunity. On his list were one hundred and sixteen names, among whom were skeptics, drunkards and other individuals as little likely to be reached by Christian influence as any other men in the region. Within two years from the period of the former atheist's conversion, *one hundred* of these individuals had made a profession of Christ. We can hardly suppose that our friend was instrumental in the conversion of all these persons; yet the fact remains that this is one of the most remarkable cases that has been developed in the progress of Christianity.

Texts of Famous Men

The text from which John Bunyan preached to the multitudes—John 6:37.

The text that saved William Cowper from suicide—Romans 3:24, 25.

The text that made Martin Luther the hero of the Reformation—Romans 1:17.

The text that made David Livingstone a missionary—Matthew 28:19, 20.

The text to which John Knox anchored his soul—John 17:3.

The text that gave William Carey a world vision—Isaiah 54:2.

The text that made William Penn a conqueror—1 John 5:4.

The text on which Michael Faraday staked everything—2 Timothy 1:12.—J. G. AKIN.



A woman leads her mother, blinded with cataracts, to Kinkonzi hospital for operation D. F. KROH

Blind Eyes Made to See in Congo

By DEAN F. KROH, M.D.

WHAT a change has transpired in Congo within the last four years! The small beginning here at Kinkonzi of a dispensary in a carpenter shop has grown to a fifty-seven-bed hospital which includes a dispensary and a surgical unit. At Maduda a memorial hospital stands as a testimony of the vision of early missionaries, and at Kwimba (twelve hours' walk from us) an eighteen-bed unit awaits a missionary nurse.

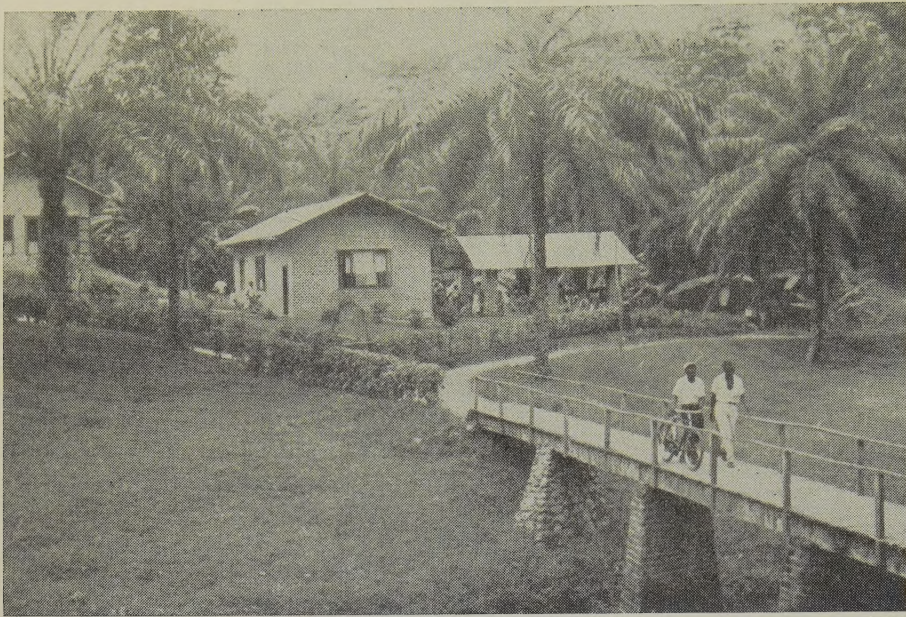
Here at Kinkonzi we are located on a hillside that slopes toward a stream. A thirty-five-foot bridge joins the hospital path with the station path, and almost any hour of the day weary folk with loads of firewood and food can be seen crossing this "bridge of hope." The upper building of the series is the oldest, and it is used as an isolation unit for cases of tuberculosis. This disease is on the decline in the States, but not so in the Congo. The African is particularly susceptible to this malady. Our sixteen beds are always filled. The patients overflow

into the open passageway, and others are added weekly to the waiting list. Some have been able to return to their homes as arrested cases; others show definite improvement with the new drugs.

The women's ward with delivery room is divided, with eight beds for maternity care and the remainder for medical and surgical cases. The Congo mothers are beginning to see that they risk far less complications when their babies are delivered in a hospital instead of on the mud floor of a village hut. A mother is quite willing to pay the one dollar rate for her prenatal and delivery care. She must be reminded, though, at the clinic hygiene class to bring her mat, clean clothes, blanket, soap, firewood, water pitcher and bucket, or she would come to the hospital empty-handed! A helper (her sister or daughter or mother) comes to prepare the food and wash her clothes. She sleeps on the floor beside the bed, frequently having her own baby along to care for as well.

The men's ward at the other end of the triangle is also made of mud-baked brick with cement floors and aluminum roof. The sixteen beds are used mostly for surgical cases, though many more medical cases should be admitted. But there is no room. The surgical unit itself, consisting of a linen, supply and sterilizing room, plus the operating room, is located between the two wards, connected by a narrow cement walk. An average of ten to fifteen operations are performed each week. Last week a man walked in thirteen miles from his village with a strangulated hernia. Seven hours he was "on the path." The next day at Maduda we operated on another man who had walked in from the French Congo, a two-day journey. Most of us in the homeland are within a half hour's distance of a hospital by car.

About two hundred treatments are given at the dispensary each day. Men, women, boys and girls come with a variety of aches and illnesses:



Part of the Kinkonzi hospital, showing the surgical unit

D. F. KROH

simple colds, pneumonia, broken bones, skin rashes, smallpox. "The thorn in the flesh" is made real to the Congolese as someone comes in almost weekly with an infection caused by a thorn that has imbedded itself deep in the flesh. Malaria is not difficult to treat in the early stages but there are those who wait until their child is practically in coma before they come for help. This disease is the greatest health problem among many people. It destroys red blood cells so that children are anemic and their resistance to other things is lowered. Ugly ulcers of the legs and feet are ever present. Penicillin, daily dressings and the simple suggestion to wear shoes improve the condition of the swollen, ulcerated feet. Occasionally it is necessary to amputate a foot. A long list could be added of the various diseases that afflict our people here in Central Africa, such as filaria, intestinal parasites and abscesses. We are thankful to the Lord that so many are able to receive help from the new drugs that have been discovered in the last ten years.

One of the most pathetic sights in Congo is to see a blind person who dutifully follows the gentle pull on the stick held by his leader. This one may be a child of the blind person. It is not a happy existence and both feel the burden of the blindness. This must have been a familiar sight in Jesus' time for He rebuked

the Pharisees for being blind leaders of the blind. In any case the one following is at the mercy of the leader. This places a grave responsibility on him to lead in the right path.

When we first came to Congo we felt very helpless to aid the many blind people who came to the dispensary, but God has led us. I was given an opportunity to study about the eye during furlough. Then two months after we returned to the field the Lord sent an eye specialist all the way from New Orleans to help

us form an eye clinic and teach us his technique for removing cataracts. The first patient was a middle-aged woman with cataracts in both eyes. A week after the operation the bandages were removed. Her face was bright as she said, "It is like a new world — I can see!" She will be coming back in three months for removal of the other cataract. Pray with us that the eyes of her understanding might be opened to the glorious gospel. She is not a Christian but prejudices have left her heart.

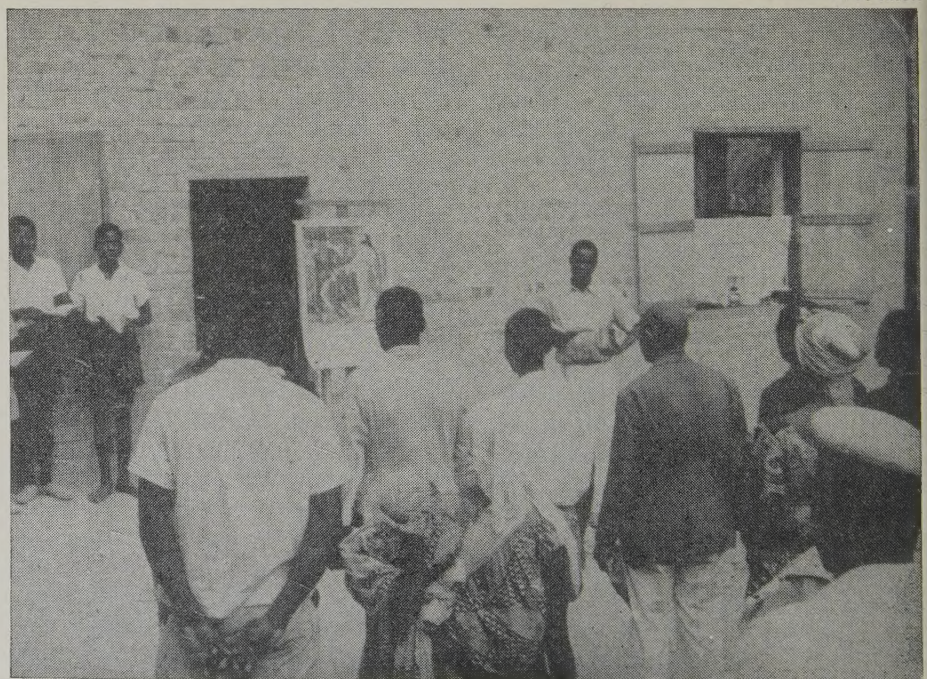
Usually the most appreciative patients are those who know the Lord. Tata Simon lay on his hospital bed rejoicing in the Lord. He could see again, not perfectly as when a young man; but both cataracts were now removed and he could pick out objects and count the fingers of the nurse. Like the grateful leper, he returned thanks to the Lord many times. His bright witness was infectious. The man in the bed to his left had had an emergency operation but still was not expected to live. Through the earnest testimony of Tata Simon, this dying man confessed Christ as his Saviour. A ward filled with patients heard the way of salvation explained as well.

Unfortunately not everyone who comes can be helped. Many come in with old eye injuries or advanced glaucoma which has resulted in total

(Continued on page 15)

A hospital chaplain gives a gospel message before treatments

D. F. KROH



French West Africa

On a recent trip in the N^oZerekore area missionaries held services in two Mano towns and were well received. The chief expressed his desire that we begin work among his tribe. At the close of a service at N^oZerekore a Mano, Naawaa, accepted the Lord. He is well educated, speaks French fluently and can be a great help in opening work among his people if he fully surrenders to the Lord. Pray for this man. . . . A young couple, the first in their village of Fandyala to repent, are attending evening classes at Baramba. Pray that they may be kept true in their faith and used to win others of their people. Pray also for a Christian couple in the Zamblala district. They are happy, but heathen relatives are seeking to separate them.

Congo

The Bible training school, the Bible institute and the normal school, as well as the primary school, open again in September. Pray that the teachers will have a burden for the spiritual needs of each student and that God will work in the life of each. . . . A new Bible preparatory school is planned for Vungu. Pray that the needed buildings will be ready, and especially pray for the ten or twelve men and their families who will be coming to prepare themselves for the Lord's work.

Viet Nam

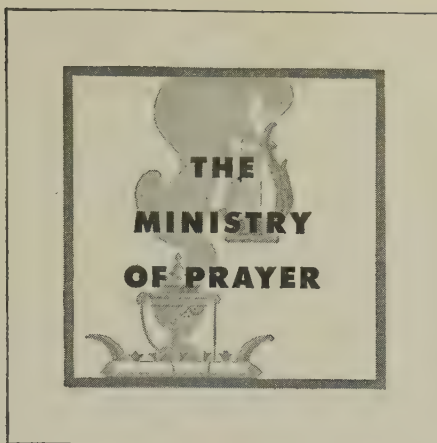
The preachers in South Viet Nam have established three prayer and witnessing bands in widely separated areas. Once a month on a voluntary basis each worker contributes ten piasters to help those coming from a distance. Actually each man is responsible for his own expenses. God is honoring the evangelistic meetings being held in various centers, some of which have not had such meetings for many years. Pray for this soul-winning effort. . . . Many of our churches in South Viet Nam desire to open outstations; this is a healthy sign and should be supported in prayer.

Cambodia

The central Bible school at Ta Khmau will open in September. Pray that God will call out many young men and women to study His Word in preparation for witnessing throughout the land. Opposing groups have spread rumors that there will be no Bible school session this year. Pray that God will destroy this work of the enemy and pour out His blessing upon the school. We praise God for the freedom given to preach the gospel in this land. Pray that the government will continue to give this liberty even in the light of strong national feeling.

Laos

Pastor Saly, the only ordained national worker in Laos, is in serious physical need, suffering from severe headaches which prevent proper rest and sleep.



He carries very heavy responsibilities and gives himself wholly to the work. Much prayer for him is urged. . . . Pray for the radio ministry to Laos which is broadcast daily from Christian Radio City in the Philippines. Pastor Saly and Rev. C. E. Gustafson, with the Swiss Brethren Mission of South Laos, are preparing tapes of gospel messages and songs. Inasmuch as this is the only gospel program in the Lao language, it has powerful potentialities.

Thailand

In Kalasin, where Rev. and Mrs. G. P. Heckendorf are working, there are eighteen Christian groups scattered throughout the province. Eight groups meet regularly each Sunday, the others occasionally. There are twenty-five recognized lay leaders, all of whom have had some Bible school training. These and others have organized into bands of two or three persons who visit from one to three villages in a day, staying overnight in one village. They explain the gospel and sell Scriptures. In the last touring season these bands reached over two hundred villages in a month. Pray for this effort. . . . In Ban Wung Kan, Loey Province, there are several persons interested in the gospel. Some are taking the "Light of Life" correspondence course. Pray for Rev. and Mrs. Wayne Persons as they give out God's Word. As yet there are very few Christians in this area. Let us labor with them in believing prayer.

Ecuador

Pray much for the open-air work, that the liberty which is now enjoyed may continue and that many souls will be saved. . . . Pray for revival among the mountain Indians. There have been many years of diligent seed sowing in these areas but with few results. Remember also the Bible institute students who are out in evangelistic ministries during the vacation months. May these young workers, as well as the national pastors, be truly anointed with the Holy Spirit and preach with power and conviction.

Peru

Praise is given to the Lord for His blessing in two recent Bible conven-

tions. Several accepted Christ as Saviour and twenty-one followed the Lord in baptism. . . . On August 15 a preachers retreat will open in Huanuco, to be followed by the annual council of the Alliance churches and groups. The workers long to see a real outpouring of the Holy Spirit on all who attend these gatherings. Some have gone through very hard experiences and need spiritual refreshing.

Hong Kong

Pray for the fourteen graduates of the Bible school as they seek to enter full-time service in the Master's vineyard. Two are applying to go to Formosa. Pray for God's leading and blessing.

Japan

Pray that Sunday school teachers and Bible class workers will be called out to work among the thousands of children in Matsue and Shimane Ken. . . . Pray for God's blessing on Dr. Simpson's book, *The Holy Spirit in the Old Testament*, which is soon to be printed.

Indonesia

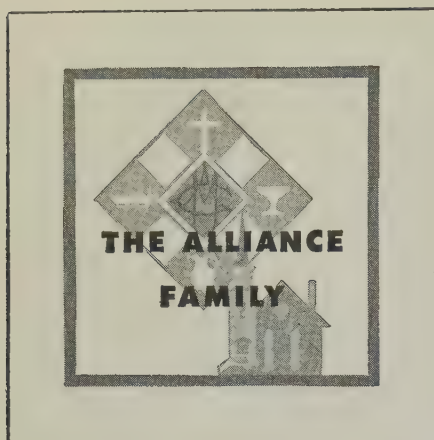
Pray for the churches in Donggao; they are finding it difficult to support their pastors because of poor rice crops for the past two years. . . . A young man (not Balinese) came to Rev. and Mrs. A. R. Lewis in Klungkung stating that he wanted to be saved. Pray that he may truly find the Lord and follow Him faithfully. . . . The wife of one of our workers in Bali needs the Lord's healing touch.

New Guinea

Five new missionaries have recently arrived on the field. Some of these are already in the Baliem Valley. Remember them in their language study and all those who are laboring with the language and seeking to reach these long neglected tribes with the gospel. One of the new missionaries, Rev. T. C. Bozeman, has been seriously attacked in body, first with malaria and then with jaundice. He was confined to bed for several weeks and suffered much pain. His illness has delayed their entrance into the north Baliem. Earnest prayer is needed that the enemy may be thwarted in all his efforts to hinder the work in this very needy area.

New Recruits

Continual prayer is asked for the many missionaries, both new and returning, who are leaving for the fields week by week. Especially remember the new missionaries, forty of whom will have left during the first eight months of this year. All of these are entering language study: eight in Europe in preparation for work in our African fields, six in Costa Rica before going on to South American fields, and the others in their fields of service. Let us uphold each of these continually and faithfully in the days ahead, that they may become fluent in the languages needed for their specific ministries.



CLIFFORD E. HARROD, Reporter

News reports may be sent direct to Rev. C. E. Harrod, The Christian and Missionary Alliance Church, East and Lane Streets, Raleigh, N. C.

To the Fields

Rev. and Mrs. James M. Riccitelli and children, Kevin, Karis and Karen, left New York August 1 for French West Africa. Mr. and Mrs. Riccitelli are returning for their second term of service, having first gone to the field in 1950.

On Furlough

Mr. and Mrs. M. E. Baer and son, Melvin, arrived in New York on July 28 by plane from French West Africa. The Baers have been stationed in Kankan, where he is the director of the press work for the African field. The Baers are coming home for their first furlough.

Rev. and Mrs. H. R. Bostrom and sons, Stephen and Daniel, arrived in Miami on July 31 by plane from Ecuador. The Bostroms first went to the field in 1945 and are now returning for their second furlough. Mr. Bostrom is the field chairman.

Rev. and Mrs. F. A. Shank and children, Stanley, Marvin and Joan, arrived in New York on July 31 from Gabon. The Shanks are now returning for their second furlough, having first gone to the field in 1946. They were stationed at Koula-Moutou, working among the Bandjavi Tribe.

Mrs. A. F. Ratzloff and sons, Donald and Paul, arrived in New York on August 3 from French West Africa. The Ratzloffs are returning for their second furlough, having first gone to the field in 1946. Mr. Ratzloff is staying on the field until replacements are available, which will probably be in December.

Miss Ruby Brown also arrived on August 3 from French West Africa. Miss Brown has just completed her first term on the field, having gone out in 1952.

With the Lord

Rev. Melvin C. Clemence, of Johnstown, Pa., died on July 14 at his home. He was seventy-four years old. Mr. Clemence began his ministry in Wav-

erly, N. Y., in 1914, and later served churches in South Fork, Pa., Warren and Youngstown, Ohio, and Johnstown, Harrisburg and Chambersburg, Pa. He retired from active ministry in 1949. He is survived by two sons, Melvin, of Johnstown, and Glenn, of Lemoyne, Pa., and a daughter, Mrs. Hazel Axtell, Port Washington, N. Y. Mrs. Clemence died in 1952.

The New Generation

On June 28, to *Mr. and Mrs. C. Lawrence Broadhurst*, Bennington, Vt., a son, Bryan Dean.

On July 6, to *Mr. and Mrs. Robert Kuglin*, Truro, N.S., Canada, a son, Brian Robert.

On July 10, to *Rev. and Mrs. Harry L. Noll*, Monticello, Minn., a daughter, Meredith Grace.

Children Saved in VBS

The pastor, Rev. Henry P. Knapp, and the congregation of the C. & M. A. Church of Van Buren, Ark., rejoice in a moving of God's Spirit. Two teenagers were saved in their home during a pastoral call and there were twelve confessions of Christ in vacation Bible school. Six persons were baptized in Lee Creek near Natural Dam.

The Bible school convened June 11-22 with an enrollment of 76 and an average attendance of 45. ALLIANCE WEEKLY subscriptions greatly increased, as well as interest in missions, reflected by a much larger pledge which is being paid on a monthly basis.

Van Buren is a small, well-churched town. Prayer is requested for continued and even greater evidences of God's working.

Revival Establishes Family Altars

Mr. Robert Kuglin, pastor of the Alliance Chapel of Truro, N.S., Canada, writes that since God sent spiritual refreshing during meetings in July with

Rev. William Newell, Oshawa, Ont., a number of the church families have requested him to visit their homes to establish family altars. Many persons were saved and others restored to fellowship with Christ, while some sought the filling of the Holy Spirit and several testified of physical healing.

The meetings were preceded by a Deeper Life conference with Rev. C. Victor Freeman, of Midland, Ont., which served to prepare the community for this divine visitation. The congregation is anticipating the purchasing of new property in a relocation program.

Peace River Women Meet

Dawson Creek, B.C., was the scene of the second annual rally of the Peace River Women's Missionary Prayer Bands on June 28, with thirty-two delegates representing five churches. The speaker was Miss Evelyn Rychner, of Ecuador.

Most of the afternoon session was given to prayer following the reading of letters of requests written especially for the rally. A tape recording of Mrs. G. W. Rose's address to the women's prayer groups at the Omaha Council spoke to every heart. Mrs. Harold Grose and Mrs. Perry Hedger were present to represent the Wapiti Indian Mission.

Beefhide Mission Holds Youth Camps

The Beefhide Gospel Mission's sixteenth annual children and young people's camps were held in June under the leadership of the mission director, Miss Margaret Wearley. The attendance at the camps reached 177 and many of these young people received Jesus Christ as Saviour and fully surrendered their lives to the Lord.

Rev. Robert Turner, of Ravenna, Ohio, ministered the Word during the first week, and Rev. William Sunda, Warner Robins, Ga., was the main speaker for the last two weeks of youth conference, as well as the adult retreat.

Rev. and Mrs. J. M. Riccitelli and family, French West Africa



Sunday

DAILY READING—Matthew 25:1-13.

DAILY TEXT—*"The wise took oil in their vessels with their lamps"* (verse 4).

Oil is always a type of the Holy Ghost. . . . The wise virgins represent those Christians who not only have accepted Christ as Saviour, but have received the baptism of the Holy Ghost and been brought into a personal relation with Christ Himself as an abiding source of light and power. The foolish virgins represent the great multitude in the church of God who are willing to remain on a lower plane and fail to press on into the fullness of Christ. When the Master comes it is too late to rectify their mistake. They go to obtain oil and perhaps they obtain it, but the doors are shut. It would not seem that they are finally lost, but they are excluded from the marriage feast; they are left in the "outer darkness" of the tribulation. They are not lost, perhaps, but oh, how much they lose! Dear friend, do not run the fearful risk. The baptism of the Holy Spirit means much to you now for your peace, your holiness, your victory, your power, your service; but oh, it will mean everything to you then.

—A. B. SIMPSON.

Monday

DAILY READING—Mark 2:13-20.

DAILY TEXT—*"I came not to call the righteous, but sinners to repentance"* (verse 17).

A man called at my house some time ago for charity. Thinking that the man's rags and poverty were real, I gave him a little money, some of my clothes and a pair of shoes. After he had put them on and gone out I thought, "Well, after all, I may have done you a bad turn; you will not look so wretched an object and will not get so much money as before." Happening to go out a quarter of an hour afterward, I saw my friend; but he was not wearing the clothes I had given him—no, not he! Why, I should have ruined his business if I could have compelled him to look respectable. He had been wise enough to slip down an archway, take off all the good clothes and put his rags on again. That was his livery. The more ragged he looked, the more he would get. Just so with the sinner. If you are to go to Christ, do not put on your good doings and feelings. Your ruin is your argument for mercy; your poverty is your plea for heavenly alms; your need is the motive for God's grace.

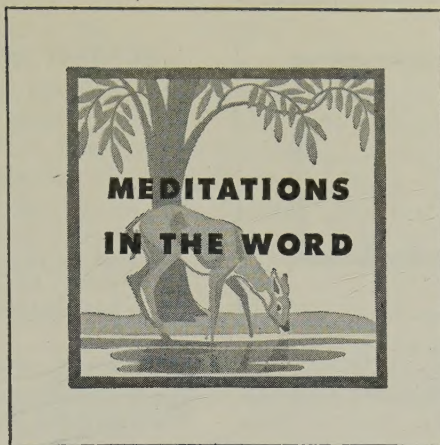
C. H. SPURGEON.

Tuesday

DAILY READING—Proverbs 18:12-24.

DAILY TEXT—*"Death and life are in the power of the tongue"* (verse 21).

A Glasgow doctor came up with some old-fashioned but good advice at a convention of the British Medical Association. He advised his fellow medical men to look at the patient's tongue.



Compiled by EDITH M. BEYERLE

"The tongue," said Dr. Alistair MacCrone, "is an excellent barometer of many conditions." During a panel discussion on general practice methods He said that vitamin deficiencies and anemia, which do not reveal themselves by visual examinations, can be revealed by various unnatural tongue conditions. Many years ago a wise man in Israel declared, "Death and life are in the power of the tongue . . . a wholesome tongue is a tree of life . . . whoso keepeth his mouth and his tongue keepeth his soul from troubles" (Prov. 18:21; 15:4; 21:23). Not only physically, but also in a spiritual sense, the tongue often indicates the state of a person's health.—GOSPEL BANNER.

Wednesday

DAILY READING—Isaiah 53.

DAILY TEXT—*"He was wounded for our transgressions"* (verse 5).

*I thirst, Thou wounded Lamb of God,
To wash me in Thy cleansing blood;
To dwell within Thy wounds; then pain
Is sweet, and life or death is gain.*

*How blest are they who still abide
Close sheltered in Thy bleeding side!
Who thence their life and strength
derive,*

And by Thee move, and in Thee live.

*Take my poor heart, and let it be
Forever closed to all but Thee:
Seal Thou my breast, and let me wear
That pledge of love forever there.*

—NICOLAUS L. ZINZENDORF.

Thursday

DAILY READING—Romans 6:11-23.

DAILY TEXT—*"Yield yourselves unto God"* (verse 13).

Some resist the operation of God because they are afraid of God, some because in the process of the inward operation they do not understand what He is doing and to what He is tending, and still more because they love the world and the things of the world more than they love God and the things of God. Resistance on the part of the creature from whatever cause it may arise implies and requires ag-

gressive acts of trial, infliction and reproof on the part of Him whose right it is to rule. And the greater the resistance, the greater must be the blow which aims to subdue it. Those who resist much will suffer much. Some persons are not brought to the state of freedom from the world and of union with God without passing through exceeding afflictions, both external and internal. And this happens partly through ignorance and partly, and more generally, through self-will. They are slow to learn what is to be done and equally reluctant to submit to its being done.—THOMAS UPHAM.

Friday

DAILY READING—2 Corinthians 6:1-10.

DAILY TEXT—*"In stripes, in imprisonments"* (verse 5).

In our admiration of, and sympathy for, the apostle Paul we are all apt to forget or overlook the truth of the eternal and unchangeable law as recorded in Galatians: "Whatsoever a man soweth, that shall he also reap" (6:7). Paul had not sown his wild oats, the tendency of which in too many cases gives good material for lengthy discourses on that text; but nevertheless he had sown suffering and sorrow aplenty among the early believers when he carried them off to prison (Acts 26:10, 11) and when he held the garments of those who stoned the first martyr to death. Even a dose of genuine repentance and sound conversion, such as Paul experienced on the road to Damascus, could not frustrate the natural law of sowing and reaping. He persecuted others through ignorance; now he is persecuted on the same premise: ignorance in the hearts of the Jews at large. However, ignorance cannot stand the test of any natural or constitutional law, a thing for believers today to ponder over.—PAMELL.

Saturday

DAILY READING—1 Corinthians 3:1-11.

DAILY TEXT—*"Other foundation can no man lay than that is laid, which is Jesus Christ"* (verse 11).

What is faith? The Bible definition is found in Hebrews: "Now faith is the substance of things hoped for, the evidence of things not seen" (11:1). A more modern translation reads: "Now faith means we are confident of what we hope for, convinced of what we do not see." In a religious sense it means confidence in God. "Faith is the substance of things hoped for." The word "substance" here means that which becomes a foundation for another thing to stand on. The Christian faith is the only sure foundation for our economic and social structure. Destroy this faith and we have a state of chaos. The blind become leaders of the blind, and both fall into the pit. . . . This word "faith" can easily spell the difference between defeat and victory. Every economic program needs the undergirding of spiritual values.—THE HERALD.

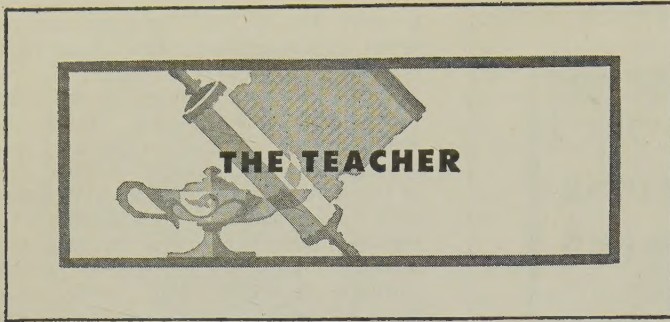
SUNDAY SCHOOL LESSON—AUGUST 26, 1956

Strength Through Trial

James 1:2-18

GOLDEN TEXT

"Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him"—JAMES 1:12.



BACKGROUND AND LESSON ORIENTATION

The scattering of God's people was a punitive and purgative measure because of their deep-dyed idolatry. Many of those who had been taken into captivity into ancient Babylon chose to stay in the area. Others had migrated to such great population centers as Alexandria, Antioch and Ephesus. The lure of wealth in the city held them. The result was the ghetto and the synagogue both in the east and the west. James became the leader of Hebrew-Christianity in Jerusalem. As a servant of Jesus Christ, he writes to expose and to warn against the evils which lead to idolatrous ways of life. He writes like an Amos with the Sermon on the Mount as his text. He has the passion of a prophet, the wisdom of a teacher and the fervency of an evangelist. Our day of unethical religion would profit greatly from a re-emphasis of his message.

SIMPLIFIED OUTLINE

1. *God's objective in life's trials* —James 1:2-8.
2. *The blessedness of overcoming*—James 1:9-12.
3. *Honesty with a changeless God* —James 1:13-18.

KEY WORD ANALYSIS

- (1) "The trying"—*to dokimion* (1:3). It should be noted that this is a neuter word emphasizing a quality, lit., "that which is genuine in your faith." It is the genuine quality of our faith in God that produces patience. Patience is not accidental.
- (2) "Double minded" — *dipsuchos* (1:8); lit., two-souled. This com-

prises a commentary on Jesus' teaching about a single eye making the whole body full of light. A man who loves the world and claims to love God is courting ethical instability.

(3) "Drawn away" — *ekselkomenos* (1:14), used to refer to bait in fishing or hunting; the seduction of an evil woman. Here the inward desires are exposed as the motivation to sin.

COMMENTARY ON THE PRINTED TEXT

1. *God's objective in life's trials* (James 1:2-8).

The philosophy of Christian suffering is radical. A man should spiritually rejoice when he is overcome by trials. Such rejoicing is soundly grounded in the knowledge of God's benevolent dealing with man. God has decreed the tests of life to be a means of proving the genuineness of our faith in Him and His good pleasure in our victories. "He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." It is in adversity that God grants His richest gifts to men. The completed test brings the full and abundant life which God has planned for us. If a man becomes aware of his spiritual deficiencies while he is being so tested, he should seek God who gives impartially through a simple and direct bestowal of grace and power. Do not let a man make the mistake of asking superficially or insincerely. His thoughts and intents in prayer will betray him. God does not grant anything to any

man who does not really want what He offers—godliness and maturity.

2. *The blessedness of overcoming* (James 1:9-12).

The cares of this life and the deceitfulness of riches remain the major snares to our spiritual development (Matt. 13:22). Poverty is an occasion for self-pity just as riches are an invitation to pride. Therefore a man who lives above either condition in Christ has an occasion to rejoice. The environment of life is no excuse for spiritual collapse. Happy is the man who stands up under the testings of life. When he proves himself genuine he discovers the true crown of success—abundant life.

Take note that there is no warrant in the language of the epistle for assuming that this is some far-off, heavenly reward. The crown of life is the blessedness of our current spiritual victory. This is promised to the man who proves his volitional love for God. Every trial is an opportunity to prove whether our affections are set on things above or below.

3. *Honesty with a changeless God* (James 1:13-18).

God is holy. No temptation originates with Him. Temptation is the main activity of the devil and his angels. Our difficulty, according to James, lies in the fact that we are so coöperative with hell's objectives in the matter of the subtle solicitations to evil. Satan would find no response in us were it not the result of our own unholy desire reaching for the things he offers (v. 14). A man will do well to ponder the process which is set into operation and its ultimate consequence—death—before he yields to the initial step in the process (vv. 15, 16). The child of evil desire is a stillbirth. On the other side of the picture, that which is good morally and ethically has its source in a changeless God. Science may deal with the mutability of natural phenomena; the believer is dealing with the immutability of God. We cannot change God; we must change to conform to His will. He only desires that we shall be the very best of His creative work in Christ (vv. 17, 18).

HELPFUL HINTS FOR LESSON PREPARATION

- (1) The teacher will get more from the lesson if he considers 1:2-18 as a unit. Much violence has been done James by segmentizing his content into short topics. This unit is all

related to trials. Man's ethics are the outflow of his union with God. (2) Take advantage of the hunting-fishing figure of verse 14. Remember that even a mouse would not get caught in the trap if it were not for his love of cheese!

Seeing and Believing

(Continued from page 6)

but do not keep His commandments, whose lives do not confess Him as the Son of God and who do not dwell in love. James called this faith that is dead, or no faith at all.

Also, he that believes lives by Christ in the same way that Christ lives by the Father. Jesus Christ lives by the Father in the sense that He lives because of the Father and is one with Him inseparable. He and the Father are one! When we really believe, we live because Christ lives and we are one with Him, inseparable. We are "hid with Christ in God." True belief produces true life which is nothing less than a life-changing experience which brings us into vital and satisfying relationship with Jesus Christ.

Seeing is not always believing for "seeing" sometimes is nothing more than a mental assent to indisputable truth. A man can see and yet be spiritually dead. But believing is faith and faith is living. It is based upon evidence, conviction and substance from a living God who makes good all He has promised to those who believe in the living Christ. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life" (verse 40).

Blind Eyes Made to See

(Continued from page 10)

blindness. It is a great disappointment to them to hear that neither an operation nor medicine can help them to see again. It is also with heavy heart that we see some coming in the message of life but return to their homes unchanged, their hearts still in total darkness. For the scores who have found new life and hope in Christ through the dispensary services we would request prayer, that these babes may not starve spiritually in their heathen villages but that they will feed faithfully on the Word.




The Lord Jesus Christ is the cornerstone of the work. The Word of life goes forth daily, morning and afternoon. The hospital evangelist explained to a group of 170 dispensary patients one morning, "The doctors have these daily services before

we give out medicines, because they know that your greatest need is Jesus." One afternoon we walked into the men's ward and found an old Christian teacher who was dying from heart failure down on his knees praying for the salvation of the patient beside him, faithful unto the end. Praise God! May this also be our zeal and testimony.

Strength for Obedience

It is a great deal easier to do that which God gives us to do, no matter how hard it is, than to face the responsibility of not doing it. We have abundant assurance that we shall receive all the strength we need to perform any duty God allots to us.

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For His Body's Sake

PATIENT endurance of discomfort, loneliness and pain is expected of those who labor to turn men from idols to the living God. A like endurance is essential to the task of helping converts unite in a body so responsive to the control of Christ that He is revealed through it in terms convincing to their fellows.

A missionary pursuing this vision is willing to put up with customs naturally repugnant to people of refined tastes. He knows that age-old practices are not suddenly altered when a man is born again. Yet he has faith in the Holy Spirit not only to effect an initial conviction for things obviously sinful, but also to bring subsequent awareness of things which are unbecoming in a person who has entered the new life in Christ.

Adjusting to conditions in a civilized but pagan culture is difficult enough, though it can be interesting. But among savages a missionary is tempted to be impatient with their crudeness and to feel he must insist that converts conform immediately to minimum demands of Christian civilization. They should wear clothes, stop chewing the betel nut and put away all but one wife. When regulations like these are enforced, attention is drawn solely to secondary matters for which primitive people have as yet no adequate appreciation. These things then become in their minds the main issues of the gospel and resistance bristles on all sides. While the devil is probably immensely gratified at that state of affairs, he scarcely deserves the credit for bringing it about.

A missionary's task is more than acquiring a language and with it to fearlessly preach the gospel, denouncing everything not consistent with its teachings. In the bowels and mercies of Christ it is his to brood longingly over persons steeped in generations of barbarity. It is his to endure their repulsive ways until Christ is formed in the company of those who are first to respond to the truth. When that becomes a reality the church cannot be ignored as the product of foreign teachings.

Some changes may require a generation or more to take root in the consciences of the people, but "he that believeth" will restrain the impulse to bring them about by hasty manipulation.

THE CHRISTIAN AND MISSIONARY ALLIANCE

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